1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XII

Camels, Women, Children— and Locusts

231 OH, THESE CAMELS! They stamp and trample; they buck, they quarrel, they weep and take fright—yes! And they laugh; they are helpless, but ever and anon rebellious. They will run like a machine for hours, [492] and all at once stop or refuse to budge. Only with a rider in the saddle are they erect, proud animals, self-assured, noble, moving with elastic strides. With a dull herdsman seated on its hump, a camel too becomes dull, lazy and—gluttonous.

The camel is not merely a creature to ride. The nomad [262] makes use of it in many other ways. He cooks its wiry sinews and leathery muscles and eats them, though, even after boiling, the flesh is so tough that one's teeth are either blunted or loosened in the effort to chew it. The Arab drinks the camel's milk, and often in times of stress he will drink the turbid, sour fluid secreted in the [515] creature's stomach. On cold mornings the people warm their hands in the camel's urine and even wash their hair with it. It works deadly destruction on the parasites! The wool of the camel is collected and woven into [237] material for herdsmen's coats and for the garments of the women and children. The poor animals are loaded with incredible burdens; their dung provides fuel for

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 since it is universally known that the enemy always tries
556 first to capture the pure white animals. The reputation and glory, *'arf w-nowmâs*, of a clan depends chiefly on its white herd, for which reason the *marâtîr* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when
[237] too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

233 The camels pasture in either small or large herds. A herd up to ten heads is called *hešle* (pl., *hšel*); a larger one, *ra'ijje* (pl., *ra'âja*) or *ḳaṭ'a* (pl., *ḳaṭ'ân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small familly is called *ḏwejd*.

233 Each herd has its own herdsman, *râ'i al-bel*, who is hired
463 for ten months and, according to the size of the herd, is paid either two *meǧîdijjât*, a suit of clothing, and shoes, or merely
465 six *meǧîdijjât*, besides receiving one young male camel, either
554 a *maḥlûl*, a *mafrûd*, or even a *ḥeżż*. It is also his duty to help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *mu'azzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

233 In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeṣaḥḥihen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *madrûb*, mounts the leading she-camel, *ḳa'ada*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeḏḏeb lahen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳa'ada*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jsefelli*) *bel-ba'ria jamm al-mafla'*. The animals of a herd going to the pasture, *aṭ-ṭarî as-sârḥ*, usually form a single line,

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In 1909 the price of a

maḫlûl	was 10 to 12	*meǧidijjât*	($ 9.00– 10.80)
mafrûd	15 „ 20	„	($13.50– 18.00)
heǯǯe	18 „ 28	„	($16.20– 25.20)
ǧeḏ'	30 „ 40	„	($27.00– 36.00)
ṭeni	40 „ 60	„	($36.00– 54.00)
rub'	60 „ 80	„	($54.00– 72.00)
good riding camel.	85 „200	„	($76.50–180.00).

The prices fluctuate according to supply and demand; the price of fat old she-camels varies in accordance with the price of cotton in Egypt. If the *fellâḥîn* in that country have had a profitable year, they do not stint themselves in camel meat.

For camel's hair the Bedouins get but little. The largest quantity of hair and the longest is given by male camels up to their seventh, and by she-camels to their ninth, year. The older the animal the thinner its hair, the old ones being almost entirely bald on the shanks, belly, and both sides of the neck. Toward the end of April and in May camel's hair is gathered by girls, *al-bel ṭarr wabarha*, who make it into saddle bags, blankets, and sacks.

The camel is ridden by the Bedouin on lengthy marches. Indeed, such marches are always made on camels, never on horses. The she-camel is more enduring than the male, persisting longer without abundant pasture or water and not weakening even in the rutting time, whereas the males in the month of February are exhausted to such a degree that they cannot rise from the ground.

The most highly valued are those riding she-camels which can eat their fill while on the march without stopping or deviating from their course. An animal of this kind is called *ḫanîḳ*.

Heǧîjje is the term applied to a she-camel which grazes only near her resting rider and will not go far enough to lose sight of him.

A female riding camel who is loath to part from her young or herd moans grievously, *taḥenn 'an weleḏ*, for several days and is called *milâḥ*. But often the murmuring becomes a habit lasting for months. Day after day, and often at night as well, the rolling murmur is heard at regular intervals. It will not cease unless the animal's mouth is tied with a cord, but even then a subdued sound is heard. No sooner is the